

THE MORNING STAR:

A MONTHLY JOURNAL OF

THE ANCIENT WISDOM-RELIGION:

"A Chronicle of Strange, Sacred, Secret, and Forgotten Things."—SHELLEY.

VOL. XVI. No. 2.]

JUNE, 1907.

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CONTENTS.

	PAGE
The Cosmic Philosophy.....	25
A Corner of the Veil.....	30
Outline of the Cosmic Philosophy and the Object of the Cosmic Movement	34
Editorial Department	42
Cosmic Publication Fund	45
The American Indian.....	46
To Correspondents.....	48



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THE COSMIC PHILOSOPHY:

AUTHORISED BY



(The Reader must understand that this Philosophy is given under the special permission of him whose Cosmic Pentacle it bears; the six-cornered Figure as given above, which is the Seal of the Secretary of the Cosmic Instruction, and that the Essays given herein are authorised Translations from "*La Tradition*," "*Revue Cosmique*," and from original texts of inedited Manuscripts, Letters, etc., kindly bestowed by the Masters.)

LIVES FROM BEYOND THE TOMB OF ATTANEE OANNES.

AFTER a few minutes silence, Mahuaiel still added, with sadness: "During ages upon ages I keep my employment where I have been able to see those who enter the life beyond the tomb, and I have nothing to say to you of those to whom I have wished welcome since you are here in your turn. Only, if I guess rightly, you ought to take again your Physical Body and earthly life; to continue a man of good will and do your utmost to deliver them, or rather to persuade them to deliver themselves from the Personal

Gods and Adepts, misguided volunteers." Whilst we conversed together in mentality, my being was filled with compassion for mankind and I said to Mahuaiel: "You are a direct descendant of Kahi and Kahie and your wisdom, knowledge and power exceed mine as much as the dazzling splendour of the noonday sun surpasses the wavering light of a lamp. Why then do you not take again a body for yourself, why do you not come to labour upon earth in favour of man?" Mahuaiel replied; "Each to his part. Mine is to attend and assist those who can arrive at the confines of the Nervous State of Being as you have done. As the constantly increasing disintegration of the human Nervous Body always enlarges the region of the Larvæ and renders that task each day more difficult, it would be improper for me to abandon my post. I would say rather: Attanee Oannes, if you please, dwell with me to help me."

"That cannot be," I answered, "my object is to traverse the Nervous State in full consciousness and to prepare there a way by which all those who will be capable can go and come, as I have done myself. For love of the cause for which I live and not, as far as I know, for any personal motive, I desire ardently to succeed in still crossing the Psychic and Mental States, so from the confines of the State of Essence which is as the vast laboratory of the densest materialism, I can observe man such as he is in the Triple or Quaternary Degrees of his Nervo-Physical or Physical Being." Mahuaiel replied: "Each to his own office and employment."

Mahuaiel afterwards resumed: "It is of the greatest importance that there be no sort of division amongst those who consecrate all their efforts, all their courage and all their resources to a cause such as that of ours, viz., to the infinite supremacy and development of the Impenetrable and Indivisible Alone; all division is opposed to unity upon which depends the utility of our action. It is therefore regrettable that in the heart even of the Sacred Order, some think that the Nervo-Physical Body is the veritable Physical Body of man, whilst others find it in the densest mate-

rial envelope, the Body of the Azert. The true Physical Body is that which Kahi and Kahie were despoiled of at the time when they were rejected from the Solar Sphere, together with the Earth, and about the same time as the eleven individuals the most developed in Occult Wisdom, Knowledge and Power. By removing this Body from them, the Hostile (who knew the individual formations of best will, and as such, the place of repose of the Impersonals, his enemy) thought to be able to take possession of the Sun, and consequently of the twelve fragmentary worlds that he had rejected, with the diverse rarefactions which are found between them and the Sun. But in that he was deceived; he soon saw that the Emanations of the Sun could not influence the spheroids of the same density otherwise than by Pathetic Force, and that this Pathetism is the effect of the special affinity between the Sun and the rejected globes. It even placed those globes in correspondence not only with their Sun, but even with many other Suns, just as it unites a multitude of Suns of Suns with their centres, and the latter with the Central Sphere within which Kahi was formed as man, and clothed with the materiality which was suitable for him, in the likeness of Elohim, in whom Brah-Elohim, the Impersonal, was concealed for a time. Thus the division was only apparent in all the spherical empire of *Avasa*, although it was disseminated from all sides in space.

"It is not only to assure the union that it is necessary to make everywhere accepted that truth, that the Body of which Kahi and Kahie had been stripped was the true Physical Body, and that that loss has left without protection the Nervo-Physical Body, endowed with sensibility. It is essential also that man knows well that which he has lost, so as to understand that which he must recover and how he must regain it, he to whom belongs the mission of rendering manifest, through development sincerely accomplished by his own being, the Divinity whose Temple (or place of repose) he is and to effectuate, by that same thing, his own Restoration, to regain his right to Integrality of Being. *Protect therefore your Body which is the place of rest of the Di-*

vine Impersonality. This is the chief duty of man. Protect your Body; it is by it that the Supremacy and Infinitude of the Impersonal can be rapidly and efficiently established in all the material formations. This is the principal law of Charity!"

I replied: "We, the descendants of Chi* have always held this truth for inviolable and have done our very utmost in charity and reason, to attract to us those who regard that which is relatively transmitted to the despoilment of Kahi and Kahie by Devo as an act or great event full of mystery and not understood." Mahuaiel added: "That which gradually causes weakness, impotence and finally the disintegration of your body, is precisely the want of protection against these very small beings, in appearance and nature similar to Larvæ, although different in density from them, in the midst of which you *crossed* to come here. Now, indeed, your Body having no more but a porous envelope, the extremity of the nerves of sensation, which are extremely sensitive, are continually submitted to the exterior friction and irritability which results therefrom; this porous Body is for those which live as parasites upon its constituent parts, like a sponge in water.

"All the evils to which the body is subjected come to it from the outside; disease the most deeply rooted comes from these formations similar to Larvæ, produced by the Adversary, with the object of poisoning man to devour him afterwards; that proceeding is as certain as is that of inflammation due to the poisonous puncture of an insect's sting. It belongs to the intelligence of man to find the best means of supplying the veritable physical, protective, luminous, light, elastic and resisting body which the Hostile took from him, until the time when that which has been lost will be restored to him." "That which you have made me understand," replied I, "rises up in my consciousness, like the dawn of a new idea; here it is: In our present normal state the most rarefied Degrees of materiality are concealed

*Chi is the second descendant of Kahi.

from us; we can perceive only that which is of a Degree of materiality similar or analogous to that of the whole or part of our organs of the senses. May it not be that there may even be a Degree, perhaps a State of four Degrees, of a materiality too dense to be in relation with the organs of our Nervo-Physical senses? This Degree or State, if it exists, must necessarily be, since our loss of the veritable Physical Body, being as remote, by its density, from the organs of our senses as the Nervous Degree is elevated, by rarefaction above these last."

"You have guessed it," simply replied Mahuaiel with a smile. "But how is it then," still I asked, "that our Sensitives and Seers who, developed above the present normal state of man, sensitise* more or less perfectly the various rarefied States and Degrees, have not however any knowledge, any consciousness of that material Degree or State?" "The reply is simple; their sensitiveness is an effect of the affinity of their complex constitution with the superior States or Degrees analogous to their diverse parts. How then could they have, I do not say sensitiveness, but conception even of a Degree which has no correspondence in their being?" Then I rested long in contemplation, for a new light commenced to enlighten my mental vision and produced almost a transformation.

Then I said to Mahuaiel: "It is, you know it, in the country of Oannes, which was mine also, that I came with the Physical Body; since that time, when I met you and when I perceived by the very clear tint of your envelope, that you differed from all those who bore it around you, I have been able to see that you found yourself at some distance from my place, towards the East, but that is all that I know of your position. Will you please tell me over what earthly locality I thus met you?" He replied: "I keep, according to my custom, above the snowy mountain

*The term *sensitives* expresses here the action of receiving a perception all at once by all the organs of the *Twelve* senses, or at least by all those amongst them which they possess.

where the bodies of the greatest amongst earthly mortals repose. It is then, underneath the eternal snows, that your body also reposes. Although it be in the country of Oannes that the greatest among you enter the Nervous State, their return will be over the heights of the mountains in the country of Vofhi, there where the bodies of Kahi, Kahie, and their descendants have been conveyed when they underwent the disintegration of the Nervo-Physical Degree. At the time of the Restitution, those who will have been able to preserve their state of Nervous Being, envelope of all their more rarefied States and Degrees, will there find their bodies intact, preserved from all corruption and of which no bone will have been broken."*

(To be continued.)

A CORNER OF THE VEIL.

THE SEERSHIP OF ENOCH BEYOND THE VEIL.

ENOCH.—In the Seventh Classification when the axis of the earth followed the sphere of its origin during a seventh part of its revolution, I, Enoch, was left by the Sons of

†According to the Cosmic Doctrine, every earthly being capable of Immortality must upon the day of the Restoration, take again the State and consequently the Form that he had upon the day of his earthly death. It is of the greatest interest for the facility, or possibility even of that Physical Resurrection—that the Body be preserved as intact as possible; at least the skeleton ought to be preserved for the reason that the bones, even dried up, include the element necessary for the restitution of the flesh which will again cover them. (a restitution which the Adepts capable of managing the Elements can accomplish.) Thus the Cosmic teaching disapproves of Cremation, and its Initiates have, amongst other missions, that of preserving the remains of the Immortals.

The Chiefs amongst the Initiates, notably those whom we call Adepts or Great Initiates, and especially, as has been remarked, Kahi and their first descendants, have been buried under the everlasting snows (under the care of Aun.) They have been transported there by the transcendental processes of the Magi, as will be seen in the continuation of this recital. It is doubtless from this particularity that the tradition has arisen that the Great Initiates, Moses, Elijah, Buddha, etc. disappeared at their death so that their tomb could not be found.

The kingdom of Oannes is Assyria; that of Vofhi is Thibet.

God as a recluse in a broken down forest, like an oasis in a great desert where no water is found. My being was full of chagrin and the conditions of life which were within my reach were so hard, that naturally, I wished to desire to forget the earth rather than to endure my present existence. Nevertheless being of those who maintain that life is sacred, because it is the manifestation of the Divine Light or Intelligence, I sought how I could best live until the time of desperate persecution had exhausted its fury. This is why, knowing how eager they were to search for me, I hid myself in caves and strong places of the mountain; and more than once, when I was pursued closely, I entered within the den of lions, which did me no evil.

From time to time I found the body of an animal newly killed and pierced with arrows, massacred for pleasure by the savage archers who beat the woods in hopes of finding me; I prepared their skins and made them into clothes so as to be able more easily to endure the rigours of winter.

One night, when the snow was the deepest and the glaciers largest I found no nourishment, and having broken the ice on a frozen stream and appeased my burning thirst, I dragged myself within the cliff of a rock and awaited Transition with calmness and sadness. I afterwards made this Evocation: "He from whom all is formed has abandoned me and the moments of my individual life are perhaps numbered. May all the manifestations of the Formless be sanctified, from the principal manifested force to the densest formation. Everywhere throughout the Cosmos of Being may the Divine Will be supreme or omnipotent. As that which is in form is the clothing and manifestation of the Formless, so is the Formless the power and glory of that which is in form. May His dominion be endless, eternal."

Afterwards the light seemed suddenly to pale, a faintness took possession of me, and I lost consciousness. A feeling of oppression and heat awoke me and as I was vaguely amazed, being too feeble to look around me, a voice said: "Request: Give me bread. Forgive my offences as I par-

don those who have offended me. Do not permit me to fall into the snares of the Tempter, but deliver me from evil."

I said:—"Thou hast found me at last, Oh! my enemy. I will make no such demands. As long as my strength endured I found nourishment for myself; now if the prolongation of my life upon the surface of the earth is necessary for the cause which I serve, my physical strength can be renewed, for we do not live by bread alone, but from the infusion of the Forces of every D. B. R. who has proceeded from his origin.

"Consciously, and willingly or by desire, I have not offended the Holocaustal whom I clothe and manifest, and I cannot legitimately exempt from Justice, which is one with Charity, those who, by persecuting us, persecute the Divinity which is in us, in order to move any Being to mercy upon my account. Besides, I am exhausted in body but sound in mind; and consequently as one who clothes and manifests the Holocaustal, I am capable, by my own will and my own power, of resisting temptation. "How could I say Deliver us from evil, when we teach that evil exists not."

After this the heat became more and more intense, a heat which, owing to my diminishing strength, my feeble Aura could no more resist and my lips could no more pronounce the aspiration of my being: "To the Formless, whose first manifestation is Pathetism, be the covering of formations." Afterwards the burning heat gradually subsided, a refreshing coolness succeeded it; around me sweet odours were wafted, the breathing of which was nourishment.

I was conscious that I was raised from the earth, and borne on high through the cleft of a rock, and I knew that my work as a man was finished. This thought presented itself to me: Let all that breathes praise Adonai! It afterwards seemed to me that, like a little child, I reposed in the arms of my father Iar-ad; Iar-ad the double triune, with six points of crimson fog, of Aura like the morning dew, which indicates the Order of the "Withdrawn from

the Plasticity." Once only I heard the voice of him who carried me across the deep waters saying: "*You are of the Septenary, the Septenary which is from the Quaternary and Triune; from the Triune which is of the Unique and Dual.*"

I awoke in the outer chamber of this Cave of Repose, and behold some one of the Order of the "Withdrawn from the Plasticity" bent over me; we wept tears of joy together, for each of us thought that none of ours remained living upon the surface of the earth. Afterwards the countenance of him whose name is Shago-ad became extremely sad, and when I asked him why, he said: "During your repose, those who sought your life discovered that you were here and I saw no means of your escaping from their hands; they watched upon all sides hoping to destroy in you the race of Iar-ad. Beyond that rock chamber, deeply buried in the bowels of the earth, there is a place that no one but myself knows, where rest the Physical envelopes of Abal and Abla whose constituents, after they had been dispersed by Kaoah in order to save them from the Adverse Power, were treasured up in his Aura, re-formed and placed in this safe place, until the time of the Restitution."

Ietavyah.—Is Abal conscious of that reconstitution?

Enoch.—Not in activity. A long period elapsed before Kaoah was able to effect that reconstitution without being perceived by the Adversary; before that time, the empire of Abal influenced in a beneficent manner the sphere of his origin.

So great is the desire for manifestation and especially of re-manifestation in the greatest densities, that a premature knowledge of the reconstitution of its denser envelope might be a cause of confusion and consequently of weakness.

Ietavyah.—I understand. Our office is not to judge; we are not the "Guardians of the flocks."

E.—After having listened to the wisdom of Shago-ad I willingly consented to be placed in sleep; and through æons of time I have reposed in this place, in the immobility of the Physical Degree of my being, yet in the liberty of my more rarefied Degrees; this is why, at present I am at

length awakened, as a Man, upon the surface of the earth, in the integrity of my being, *I am able to announce to man joyful news and a hope which is full of Immortality.*"

(*To be continued*)

OUTLINE OF THE COSMIC PHILOSOPHY AND THE OBJECT OF THE COSMIC MOVEMENT.

SEVENTH AND EIGHTH AXIOMS.

"THE perpetual evolution towards the perfecting of formations is the eternal and natural means for arriving at Terrestrial Immortality."

"Mortality is the effect, of which disequilibrium is the cause; it is *accidental and timal*."

Use is Nature. Humanity has grown so accustomed to consider mortality as inevitable, and the European originators and followers of the marred and vulgarised so-called Christian and Theosophic doctrines, consider it theoretically as a privilege, that the generality of human beings throughout Christendom are *suggestionised with Mortality*, so that millions of persons devote themselves theoretically to the cult of "the last enemy which will be subjugated." The word *theoretically* is advisedly used, seeing that those who never weary of writing and speaking of the denser envelope as a carnal prison-house, and in expatiating on the blessedness of being rid of it, to inhabit "mansions in the skies," as soon as the grim King of Terrors, whom they have persistently evoked, approaches, they seek a physician that he may aid them in resisting him with equal or even greater zeal than those who regard him at the best a necessary evil, and more justly as the spoiler of the Supreme foe. The Cosmic Tradition proves that Mortality is the effect, of which disequilibrium is the cause; that it is timal and accidental; that the perpetual evolution towards perfections is the eternal and natural means for arriving at Terrestrial Immortality, and that this continuous progress towards perfection is by means of self or individ-

ual evolution; while it shews the advisability of individualising the more rarefied Degrees and their cultivation, as the means of restoration of the true Physical State, or Glorious Body. It shews that integral perfection is incompatible with the non-acquisition or loss of any Degree of being, and that as it is by means of the perfecting of the Physical sense-organs that man can acquire the knowledge of all that is knowable in the terrestrial densities, the well-being and preservation of the body is his first duty. This is no new theory, it has been taught by the Ancient Hierarchies of all nations and peoples for all time.

The Cult of Mortality was introduced in measure as those who possessed true and effectual knowledge and beneficent power were supplanted by those who, in order to carry out their policy, substituted *belief* and *supposition* for *knowledge* and *fear* for *reasonable hope*. Even in its present condition the human body of a complex, compound and beautiful structure, and apart from all else, a living mechanism, formed for self-renewal *ad libitum*, science proves more and more convincingly that in *proportion to its duration* is its capacity of resistance to many of the foes to whose attacks it is (by reason of the deprivation of the true Physical or Glorious Body) subjected. Even in modern times there are authentic cases of renewal of life, and a well known physician has quite recently stated, that by the natural law of the development and continuity of individual beings, the normal duration of human life is 200 years, an age it is true, far inferior to that accorded by history to the Patriarchs, who many of them lived more than 900 years, although they were of the ADM, not of the AISH formation, but a decided improvement on the three-score-and-ten years more recently allotted to man.

There is no greater error than the present fashion of self preparation for enfeeblement and loss, by regulating customs and habits according to age instead of according to capability. There are many grandfathers and grandmothers who are as capable of taking part in the full activity of life, as are their descendants, but their hair has "lost its

sunny hue" and their face its pristine bloom, and so from atavism, the fear of being considered peculiar, etc., begin to accustom themselves to the non-activity and gravity supposed to be *a la mode* for those who have lived a certain time on the earth. Let them rather bear in mind that their physical structure is identical with that historical inhabitant of the Ark, of whom they are the supposed descendants, who according to history devoured every living thing, by express command of his Saviour, and that on certain reasonable and easily obtainable conditions (one of the chief being the substitution of necessities for luxuries) and by the observance of Cosmic and Natural, instead of man-made artificial laws, there is no logical reason why man should not attain the age of Noah, especially as the present civilised man of the present age is a zealous adept of the Personality, who as part of his benediction declared: "The fear of you and the dread of you shall be upon all that moves upon the earth." There's something rotten in the state of Denmark!

NINTH AXIOM.

"All manifestation of the Informal is dual. Man formed in the Divine Similitude was originally dual, *i.e.* perfect in the balance of Activity and Passivity, but this Perfect Being was divided. Duality of being, or the Pathetic union of the Active and the Passive is therefore essential for all evolution towards perfection."

The student will know that formerly it was generally received that Primordial Man fashioned in the similitude of his Former was hermaphrodite; but he may not have observed that the words used in the transcription of the formation of man, Z CH R (translated male) and N G B H (translated female) signify also the memorialiser or marker and the marked. A Philosopher of old says: "Without Duality formation is not. Hence it follows that the manifested Forces capable of all pervasion are Dual. What was ever emanated which was not of the nature of that which emanated it? Throughout the Cosmic Tradition and

Philosophy the terms Active and Passive—the Marker and the Marked—are generally used with regard to the *genus homo*, instead of to those of Male and Female, which are applicable to all organic beings. It will be understood by this that Duality, or the Active and Passive faculties are, although generally not necessarily, applied first to Man, the second to Woman; but that a Marker and Marked, or in other words a Pathetiser and the Pathetised, in mutual affinity, are capable of Duality, and it must be remembered that in the Aish, or superior formation, such Duality was capable of being integral, because formations were not then fashioned after the manner of the less evolved animals, as they afterwards were, but were Pathetic, Spiritual and Intellectual Beings emanated in Duality, for whom bodies or outer envelopes were constructed. Hence in Tradition the frequent mention of the *preparation* or *construction of a body*, as for instance in the phrase: “A body hast thou prepared for *me*.” The word “*me*” clearly denotes an individuality more rarefied, for whom a habitation was prepared. In the vulgarised grotesque account of the schism of the Activity and Passivity, (blasphemously and absurdly attributed to the Divine Former of man, who thus marred His own chef d’œuvre and crowning work) the root of the word transcribed as *rib* or *side* is a *shelter, protection* or *overshadowing*, which accords with original Tradition, that the aim of the Adversary was to draw the Passivity from the shelter, protection or overshadowing of the Activity in and by which it was veiled.

TENTH AXIOM.

“The Active and the Passive are co-equal as they are co-timal.” Sad and sorrowful as is the class war which now reigns throughout the so-called “civilised” world, and lamentable as are its effects, the contention between men and women which mars the happiness and well-being of so many lives and violates the Penates of the hearth and home, is far more sad, far more disastrous. This miserable state of things has its origin in *falsified Tradition*, which portrays

woman as the authoress of the Fall of man, as his temptress, the friend of the Devil, and as the defier of the command of God who, by her disobedience, brought Sin, Hell and Death into the world. This version of the Tradition is not the fruit of knowledge, but of man-made policy; upon this monstrous, unjust and utterly false foundation have been constructed the creed, code and custom fortress, from which so many poisoned shafts are aimed at women.

The first of this Trinity—Creed—lays to her charge human ignorance, suffering, concupiscence and death, and on this plea as in the sacrament of Marriage, for example, it assigns to her a position in which she is not the equal and companion of man, but an inferior being who is obliged to obey him as her lord and master. Code, the second of the Trinity, follows, supports, and is supported by Creed. By law, in the majority of countries throughout Christendom, the girls of a family do not share the privileges of the boys; until quite recently, a married woman could only in some countries enjoy a life-interest in her own possessions, or relinquish them entirely to the man, for the wife was designated by the code as part of the "goods and chattels" of her husband! Code also obliged her to submit to this acme of non-naturalism, to remain alone or endure the pain of public disgrace, which not only imprints its man-made stigma, but also imprints it on the child born of her non-creed or cult-sanctified union with the man of her choice.

The third part of the Trinity—Custom—supports and is supported by Creed and Code, so that even in the nursery, boys lord it over their sisters and girl friends, whereas a man is not only allowed, but expected to unite sexually with woman, if he is not formally married; but a woman must guard her virginity intact, under pain of being scouted at by society and considered unfit for subsequent formal marriage. Thus the girl who gives herself to the man she loves for love's sake, society condemns to a life of ignominy, whilst it honours the woman who sells herself, or allows herself to be sold for a position, or for gold, and thus the child who is born of parents, at least in Pathetic affinity at

the time of its conception, is degraded for life, while the fruit of legal prostitution, or of deceit paves the way to an honourable and successful career open before it. The man of modern society can "dare to be free," the woman never. Whatever subsequent phase the movement may have taken, the vexed "woman's rights" question originates from the violation of the sole right for which the Passive really cares to contend, viz., the right to choose her companion and the father of her children, without fear and without reproach, the sacred right to be the Guardians or Penates, which rites are of far greater importance to her than they are to the male portion of humanity, to whom Code and Custom practically accord comparative liberty, because, as Byron so forcibly writes, respecting Love:

Man may range the camp, the field, the mart,
'Tis woman's whole existence,

and all that a woman, worthy of the name, can do in the way of competition with man, and the consequent excitement and unrest has for its chief cause the sad, but how natural longing and yearning to anesthetise the hunger and thirst of her most lofty, holy, strong and beautiful virtue—Love.

The lives and actions of many of the legislators, both ecclesiastical and civil, and the circumstances, conditions and motives under which they formed laws, go far to prove that Policy, not Justice, was the cause, of which they are the effect. For instance the State, from a false conception of political economy, protects itself from the supposed useless burden of the care of children who are unprovided for, by the gold or labour of their fathers, and whilst it encourages the preservation of the finest specimens of the bovine and equine tribe, it brands the scions of the *genus-homo* who are the richest in energy, because they are the fruit of love. Had the Axiom of the Base of the Cosmic Philosophy: "The Active and the Passive are co-equal as they are co-tital" been practically followed, the world would not have been the vast Hospital Ward which it now is. It is not Woman but Policy, under the triple veiling of Creed, Code and

Custom, which has deluded the earth (which should be the Paradise of man) with the pestilential waters of the four not Divine, but man-made, contaminated rivers of Transgression, Concupiscence, Suffering and Mortality.

ELEVENTH AXIOM.

"Pathetism manifested as Love is the only legitimate bond of union." The comprehension of this Axiom which applies more especially to the Psycho-Intellectual or evolved man is essential not only for his own happiness and well being, along with that of his companion, or even for their offspring, but for all those who by affinity are within the zone of his influence, because as has been already shewn, no one can give what he does not possess, and he therefore whose own well-being and happiness is not assured, cannot effectually help others to the attainment of well-being and happiness for ever. It is the saying of a Keves of remote ages, as the earth babies count time, but pathetically and intellectually of the present, that "a house in which the founders are divided and opposed to each other must needs fall."

The reader who is unacquainted with the Tradition and Cosmic Philosophy may question: "Does the Cosmic teaching repudiate the necessity of law?" Certainly not: that which it teaches is that: "There is but one law, that of Charity one with Justice; but one disequilibrium, the violation of this law," and that all laws and customs should have for their base Charity, which consists in the non-waste or conservation of Forces, or in simple language on the principle of lessening the wear and tear of existence. And since there is no wear and tear to be compared to that of a man and woman being bound together without affinity; the means of attaining freedom should be easy and inexpensive pecuniarily. (It will be understood mere human animals are not here spoken of.) This sense of freedom, far from being the cause of separations, would be in many cases the very reverse. Apart from the rare union of kindred beings who are each capable of supplying that which is lacking to the other, and

thus forming as it were one being meet for perfection, which integral union is, under present conditions exceptional, there is a second order of union to which the Psycho-Intellectual may reasonably aspire; that is the union of two who are attracted to each other by *mutual affinity* and who although each feel that they are capable of more entire reception and responsion, are dearer to each other than to any being of which they are conscious, and by their sincerity, humility, courtesy, mutual consideration and concessional life, if not Paradisaical, may be harmonious and restful, whilst it not unfrequently happens that as both evolve by mutual aid towards perfection they find Love veiled, and thus Psyche awakens as the Immortal Bride of Eros. True Pathetic union of Activity and Passivity is a great aid to evolution towards perfection, and it is just this fact that should render it easy for those who learn by experience, that they are so united, to regain their freedom, so that they may each have the opportunity of finding one who is suitable for him or her. As to those who are free, they will do well to remember that uncongenial union is the worst of all stumbling-blocks, and that men and women who do not find a companion with whom they are in affinity, will be far happier and more useful in the affections of relations and friends, which at least in some measure "make the balance true," than in the bondage of association which is not union.

Pathetism manifested as love constitutes the sole duality. Where such Pathetism is not, the union of man and women is annulled cosmically by the very fact of non-affinity. As to the mere human animals who desecrate the sacred name of Love, by associating it with mere brute passion, legal marriage is but a social expedient by which they cover their policy or lust with a garment of legitimacy, which enables them by deceit to do what their self-love and fear of public censure forbid them to do openly. All unions without affinity, from whatever motive they may be formed, are un-natural, and all un-naturalism is a violation of the unique law—Charity.

TWELFTH AXIOM.

"All children are born without stain". Seeing that no terrestrial being is consulted as to whether the child will be conceived and born into the world, it is the acme of injustice to hold children responsible for the actions of their parents. When a fuller, purer light dawns or redawns over Christendom, people whom un-naturalism has blinded will wonder at the injustice and barbarity which now brands children with the supposed transgressions of their parents, for the laws based on this iniquitous judgment will be regarded by future historians as a proof that the people of the twentieth century had not yet emerged from the obscurity of the dark ages. Viewed in the light of reason and common sense, that a human being should be branded for life with the stamp of ignominy, because he was begotten and conceived by parents who were not united by Creed or Code is unthinkable.

(To be continued.)

 EDITORIAL DEPARTMENT.

THOSE of our Readers who wish for a copy or copies of "*The Queen of the Isles*" will do well to send in their names *at once*, for as we have already said, the edition will be but limited, hence there will be but little chance for securing a copy after we go to press. The story of the lost Atlantis detailed therein is of absorbing interest and more particularly to all Cosmic students, but as yet only a minority have sent in their names. It must be borne in mind that Atlantis—the so called "Land of Sin"—is no fiction, and that the islands described therein as lying in the West, the daughters of Oceanus, are the Biblical "Isles of the Sea," the "Isles of the West," the "Isles afar off," etc., (See *Isa.* xxiv, xxxi, etc.)

A Californian lady recently writing, after informing us that the large amount of relief money which had been so generously bestowed to aid the sufferers from the late Earth-

quake and Fire at San Francisco, has been appropriated by a few unprincipled scoundrels, states that at various times she, several hours before an earthquake took place, was able to foretell it from atmospheric signs in connection with the sun-spots; that even at the present time the sun looks peculiar and that lately a few hours before sunset it was surrounded by a rainbow. But even those subterranean agitations, however disastrous to all appearance, have liberated and will continue to liberate certain constituents which, as we have often mentioned, tend towards man's amelioration, by restoring to the respirable air that which it had been formerly deprived of, but this phase of the subject belongs to the domain of the Higher Alchemy.

The present condition of man is socially, morally and physically deplorable, and it is through no State agitation that this condition will be ameliorated; it is only by the private initiative of Developed Man. True education consists in perfecting our individual capacities, and thus fulfilling our magnificent part in the Cosmos. The Divine Light or Intelligence must take its true and legitimate place in our *composite* being before we can become one with the Divine Inhabitant—or Christ—within us, and thus truly become Divine and Human Man.

It is not from behind the clouds, in sight of every one, that the Restorer will appear, but he will spring up from the *concretions* underneath the Earth which, by his Presence, Knowledge and Power, will yield their primitive and normal parts to the air, the water and the ground. It is related of Jesus, who lived about 2000 years ago, that after the separation of his being, he was resuscitated from the Concretions where he had descended to deliver those who were confined therein, or "the spirits in prison" of the New Testament, (1 *Peter* iv, 19) or the "spirits in darkness" spoken of by the ancient Prophets. (*Isaiah* xliii, 7; lxi, i, etc.)

A lady Correspondent writes :

"The Cosmic Philosophy is all very well, but why should *we* in *this country*, well known to be *the* land of the New Dispensation, have to look to France, Africa, or any other place for Masters or Philosophy? Is it not all to be had *here* in more intelligible language? Not but that it is interesting and profitable to study the ancient and modern Philosophers, but is not the object of all such studies—of all efforts towards unfoldment and progress—the development of *Soul Consciousness*, direct communication with one's own Spirit, which is Divine and knows all?

"I know that the Highest Initiations can be obtained *here*—but do not suppose I profess to have received such, as I speak of those which can only be attained by *men*, like the Masonic Degrees, and not possible to women. Nevertheless even a woman can attain to a high degree of consciousness and have such direct communion with her Spirit and with Masters and Angelic Spirits, etc."

We have spent about twenty years in the U. S. and during all that time we have been seriously occupied in Psychic and Philosophic research, but we know nothing whatsoever of any "New Dispensation" in this country, save that of the "Immortal Dollar," in search of which our adepts certainly surpass their fellows, although they could scarcely be called "Masters of Philosophy" and still less "Angelic." If our Correspondent will have the goodness to afford us the means whereby we can establish *rapprochement* with these Masters, we shall be truly grateful to her. The remarks respecting the "Masonic Degrees" not being possible to be obtained by women prove that our Correspondent is unacquainted with the fraternity of which she writes.

The Cosmic Philosophy agrees with her remark on the development of individual and direct consciousness with the Indwelling Divinity, of which our highest selfhood is the clother and manifester. We were not however, aware that this clothing and manifestation or relationship with Masters and Beings of the greater rarefactions depended upon sex. One thing is certain, viz., that had this statement been made by one of the male gender the female societies would have condemned him and combatted the sacrilegious idea with all the pride and energy of offended dignity.

It has just occurred to us that it is possible that the "Mas-

ters" to whom our Correspondent alludes are of the Indians of Aryan origin, but their philosophy has nothing in common with a New Dispensation.

Another Correspondent writes:

"Please discontinue the *Morning Star* to my address. The Larvæ and Ma-Vasha are too much for me, and am not surprised that God had a spell of repentance that He made man. If one half the tales told by those calling themselves Occult Agents is true, surely all the Gods should apologise to mankind that there ever was a creation and woman everywhere legitimate prey."

We think this letter will be as incomprehensible to our Readers as it is to us. What upon earth has Ma-Vasha to do with Larvæ and why should God repent that He had made man by reason of either the one or the other? Not being "Occultists" (for we hold that to man *nothing should be Occult*) we are probably unacquainted with the tales told by "Occult Agents." We fully agree with our Correspondent that the Personal Gods and their staff owe the most serious apologies to humanity both masculine and feminine.

As to whether the "Occult Agents" to whom allusion is made, hold woman to be a "legitimate prey," our Correspondent probably knows, but assuredly the Cosmic Philosophy does not regard her as a prey, either legitimate or illegitimate, but rather as a guiding-star and beloved and honoured guardian of the hearth and home.

Since our Correspondent admits that the Larvæ are too much for her, she might find it advantageous to soar above the obscure mists to a region a little more intellectual. Although we are no partisans of the Personal Gods, in justice they cannot be expected to apologise for Creation, because Creation (that is the forming of something out of nothing) is an impossibility both for the Gods and Men.

Limited space compels us to omit the continuation of the article *Man* which will appear in our next issue.

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"Where is my home—my forest home? the proud land of my sires?
 Where stands the wigwam of my pride? where gleam the Council fires?
 Where are my fathers' hallowed graves? my friends so light and free?
 Gone, gone,—forever from my view! Great Spirit can it be?"

It is a well-known fact that the Indians, at our first acquaintance with them, generally manifested by being kind, hospitable and generous to Europeans, so long as they were treated with justice and humanity; but when they were, from a thirst of gain, over-reached on every occasion, their friends and relations treacherously entrapped and carried away to be sold for slaves; themselves injuriously oppressed, deceived and driven from their lawful possessions; what could have been expected, but inveterate enmity, hereditary animosity, and a spirit of perpetual revenge. To whom should be attributed the evil passions, cruel practices and vicious habits to which they are now changed, but to those who first set them the example; laid the foundation, and then furnished the continual means for propagating and supporting the evil.

De las Cases, Bishop of Chapia, who spent much time and labour among the Indians of New Spain, trying to serve them, says:

"I was one of the first who went to America . . . It was said that barbarous executions were necessary to punish or check the rebellious Americans. But to whom was this owing? Did not this people receive the Spaniards who first came among them, with gentleness and humanity? Did ~~they~~ ~~not~~ shew more joy in proportion, in lavishing treasures upon them, than the Spaniards did greediness in receiving it? But our avarice was not yet satisfied. Though they gave up to us their lands and their riches, we would take from them their wives, their children and their liberty. To blacken the characters of those unhappy people, their enemies assert that they are scarcely human creatures. But it is *we* who ought to blush for having been less men, and more barbarous than they. They are repre-

sented as a stupid people, and addicted to vice. But have they not contracted most of their vices from the examples of the Christians? But it must be granted that the Indians still remain untainted with many vices usual among Europeans; such as ambition, blasphemy, swearing, treachery, and many such crimes, which have not yet taken place amongst them. They have scarcely an idea of them. All nations are equally free. One nation has no right to infringe on the freedom of another. Let us do to those people, as we would have them do to us. What a strange method is this of propagating the Gospel; that holy law of grace, which from being slaves to Satan, initiates us into the freedom of the children of God."

Mr. Bartram in the journal of his travels through the Creek country, in exemplifying their kindness to strangers, says that having lost his way in travelling through their towns, he was at a loss how to proceed, when he discovered an Indian man at the door of his habitation, beckoning him to come to him. He cheerfully welcomed him to his house, took care of his horse, and with the most graceful air of respect led him into an airy, cool apartment, where being seated on cabins his women brought in a refreshing repast, with a pleasant cooling liquor to drink. After an hour's conversation; Mr. Bartram informing him of his business, and where he was bound, but having lost his way, he did not know how to go on. The Indian cheerfully replied that he was pleased that Mr. B. was come into their country, where he should meet with friendship and protection; and that he would himself put him into the right path. He turned out to be the Prince or Chief of Whato-ga. How long would an Indian have rode through our country, before he would have received such kindness from a common farmer, much less a chief Magistrate of a County? Mr. B. futhermore says that they are just, honest, liberal and hospitable to strangers; considering, loving and affectionate to their wives and relations; fond of their children; frugal and persevering; charitable and forbearing. He was weeks and months among them in their towns, and never observed the least sign of contention or wrangling; never seen an instance of an Indian beating his wife, or even reproving her in anger.

(To be continued.)

ENQUIRER, BOSTON. "OCCULT SCHOOLS."—True, those so-called "Schools" spring up in this country like mushrooms. But amongst the many *soi-disant* "Teachers" how very few there are who are truly worthy of the name of Pupils only, or rather Neophytes. The Almighty Dollar is the great incentive and not the valuable amount of knowledge they pretend to impart, the prices ranging from \$5 to \$20 for a series of "Lectures" or "Lessons." But the genuine Sacred Science or Divine Knowledge cannot be bought or sold and to trade in that Knowledge is perfectly illegitimate.

JAS WATT, NEW YORK. COSMIC MOVEMENT.—The object of the Cosmic Movement is to form a hierarchical nucleus of the nations, but such a grand work can only be accomplished by private Initiation, by means of which Intelligence can alone take its legitimate place in the Cosmos of being, and where proper conditions can be obtained for the happy and peaceful conceptions whereby the student can accomplish his object.

GEO. CHRISTIE, DETROIT MAN.—Even at the present time it is but very few people who care to know what or whence they are or how formed; they will plainly tell you they know nothing about it and laugh at you for being so stupid as to speculate on such nonsense, for their sordid love for the dollar or sensualism absorbs all their thoughts.

REV. W. G., SAN FRANCISCO. DIVINE REPENTANCE.—In the Old as well as New Testament God is represented as "repenting" of His works, a thing which even no wise and good man would do; as being moved with vexation, anger, grief, joy, love and hatred, etc. No one capable of sound judgment or reasoning could ever imagine that those descriptions convey a literal meaning of the Incomprehensible and Unthinkable. An attempt upon the part of Christians to enlighten well-informed Orientals upon the subject of God and the Universe is about as wise as if an idiot sought to initiate a Sage into the wonders of philosophy.

E. JONES, PHILA. AMERICA.—Dr. Kenealy in his "*Book of God*" tells us that the primeval name of the Americas was *Chi-xi-bau*.

FREE MASON, BOSTON. FREE MASONRY.—There is an old Masonic legend regarding the Apprentice who made the beautiful pillar with its finely sculptured foliage (the 'Prentice Pillar,') in Roslin Chapel, near Edinburgh; that he was killed by the Master-Mason when he returned from Rome, where he had gone to study a similar column, and found his art surpassed; a legend repeated several times elsewhere. The Occult meaning of the "Rainbow" is rather different from what Masons in general suppose.

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